



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Leçons sur le grand et le petit hypnotisme. GRASSET. Reported by G. Rauzier, *Revue de l'hypnotisme*, Mai et Juin, 1889.

These three lectures set forth the characteristics of the Paris and Nancy schools of hypnotism, and Grasset's harmonizing of their opposing views. The chief argument of the Paris school (that of *le grand hypnotisme*) against the school of Nancy (that of *le petit hypnotisme*), is that they have no sure way of detecting simulation. The chief argument of the latter against the former is that all their characteristic phenomena are the result of suggestion. Grasset denies both these arguments; there are guarantees against simulation besides those used in Paris, and there are physiological effects besides those produced by suggestion. There are, indeed two forms of hypnotism, or rather the one neurosis (for Grasset regards the whole thing as morbid) has two groups of symptoms; one (*le grand hypnotisme*) is found only in connection with hysteria, and not always even there. The just claim of the Paris school to its title must rest on its having secured scientific attention for the outlawed phenomenon. In point of number of cases, of having caught the central point of the thing (suggestibility), and of therapeutic application, the Nancy school deserves the name of "the great hypnotism."

The Study of Hypnotism in France. JOSEPH JASTROW. *Christian Union*, Sept. 26, 1889.

. The author outlines with characteristic clearness and interest the history and present status of knowledge in regard to hypnotism, distinguishes the views of the investigators of Paris and Nancy, describes the post-hypnotic phenomena and positive and negative hallucination, and points out the possible usefulness of hypnotism as a remedial agent together with the questions of criminal responsibility to which it may give rise.

Solution du problème de la suggestion hypnotique. AMÉDÉE H. SIMONIN. E. Dentu, Paris, 1889. pp. 129.

This little book sets forth what the author believes to be the solution of the problem of hypnotic suggestion. It also sets forth most forcibly his total ignorance of the way to a real solution of the problem and of the fundamental physiological conceptions necessary for it, both of which would at once appear, were it worth while to make citations.

Ueber psychische Beobachtungen bei Naturvölkern. ADOLF BASTIAN. *Die Magiker Indiens.* FRIEDERICH VON HELLWALD.

Both from the *Shriften der Gesellschaft für Experimentalpsychologie zu Berlin*. III Stück. Leipzig, 1890. pp. 32.

The reward for pushing one's way through the many twistings and turnings thickly strewn with obstructing parentheses and scraps of polyglot illustration, that characterize the writings of this suggestive but obscure anthropologist, is in the present case a very interesting though arbitrarily eclectic survey of that field of mental action, that is common ground to science and superstition. On the one hand we find the same pseudo-scientific pretenses that succeed with the unlearned even amongst the elite, in the customs and thought-habits of savage people; on the other hand we find the